Christian Unity

EXHORTED TO:

BEING

A few Words in tender love to all Professing of Christianity in Old *England*, the Land of my Nativity.

WHEREIN

The difference between Profession and Possession of that which is really the substance of True Religion, is clearly manifested.

ALSO,

The great Breach of Christian Charity, caused by their furious Contentions about Formality.

With a few words to the Poor in Spirit, concerning my Opinion of a saving knowledge of Christ Jesus.

By one who dearly loves all those whose Conversation becomes Christ's Gospel.

Ephes. 4. Ver. 1, 2, 3. *I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace.*

Printed in the Year 1678.

Moderate Reader,

'TIS my hearts desire that all might come to know the difference between the Form and the Power of Godliness, which is the only Foundation of true Religion; not that I do in the least imagine that all are in ignorance, but because I have observed that the generality of Christians are chiefly contending about the form; and the greatest animosity, that I ever heard or read of, have been caused by their different Opinions in that matter: Therefore, according to the knowledge the Lord hath been pleased to bestow upon me, 'tis my Judgment, that if the Power of Godliness were more exalted, and the Form less regarded, our love towards God and our Neighbor would be more augmented. Reader, I doubt not but some have written largely on the same subject (however new fashions and new Books are most pleasing to the curious pallates of these times;) but I have found more of Controversie than true Piety in many of them;) for 'tis most certain that Logick translated into Divinity, hath set all Christendom on fire: And he that can frame Syllogisms in the vindication of his Opinion, is reputed the best Christian, although he be but a

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cold well-disciplin'd. Thus hath true Religion amongst Christians (so called) been almost (if not altogether) extinguished, Christian fellowship confounded, and Charity (which no true Christian can want) buried in oblivion: Thus have they by their implacable contests about the Form, disputed themselves out of the true knowledge of the Power of Godliness: witness the sensuality, earthly mindedness, and lukewarmness that most Professors are possessed with. Friendly Reader, 'tis not my desire to exasperate the minds of any; for moderation is that which I chiefly aim at; therefore I pray be impartial in judging what thou readest, and when thy mind is retired, thou wilt find a living sense in thy self of the truth of what is written: then may we praise and magnifie the name of our God, to whom Glory, Honour, Praise, and Obedience is due, now and for ever.

July 13th. 1678.

Christian Unity, &c.

WHen I consider'd the diversity of opinions amongst nominal Christians, I could not but consult the cause, which being found, the effect was not strange; for the Devil hath been that Jesuit which hath sown the seed of Division amongst men in former and latter Ages; and where the Notion of a Diety is not totally extinguished, the Creature is a framing to it self something that may have the form of Divine worship, wherein perhaps may be perceived some seeming satisfaction which induceth many to make a large profession of it, but the Soul not being satisfied with shadows, puts them on seeking something else that may be more satisfactory; so after many years Travel in the wilderness, they return empty, lamenting their lost time, spent in that which profiteth not; the sence of which causeth them to enter into a serious contemplation, at which time the still voice of the spiritual Shepherd (Jesus Christ) whispers to the Soul, if thou art thirsty I will give thee of the water of life freely, after which thou shalt never thirst, for it shall be in thee a Well of water springing up to everlasting life, so all the faculties of the Soul shall be refreshed with Heavenly food, for he is the Heavenly bread which alone can satisfie the hungry Soul; he is the true living substance most to be desired; all outward elementary substances can but gratifie the sensual part of man; but such hath been the deplorable state of many Nations, since the great Apostacy from that pure Spiritual worship so much exhorted to by Christ and his Disciples, that the Lord hath suffered a Cloud of darkness to over-spread the understandings of the children of men, so that they have been a long time grovelling in the dark among the earthly Elements, pleasing themselves with the Pictures of Divine worship, making such great

great profeſſions of the form, they deny the power of Godlineſs and have deſtroyed thouſands of each other, becauſe their Emblems of Divine worſhip did not agree in likeneſs; how contradictory this is to a ſerious, humble, ſelf-denying, meek Spirit, let the ſober Reader judge.

Oh therefore 'tis the deſire of my Soul, that every one that profeſſeth the name of Chriſt ſhould walk worthy of him: endeavouring with all lowlineſs, meekneſs, long ſuffering, and forbearing one another, in love to keep the Unity of the Spirit in the bond of peace; therefore way with all ſtriving and contending about matters that are only circumſtantiall, forbear impoſing that on each other which cannot freely be received by either, exclaim not againſt each other, becauſe your Opinions do not agree in all particulars; but labour more and more after Unity rather then Uniformity; let all Controverſie be ended, ſince it lies not in your power to bring each others mind into one mould, deſire earneſtly of the Lord to mould them into one. Ah dear Friends how helpful would you then be to each other in exalting the glory of God, and ready would the Lord of life be to water you with his bleſſings, that you may encreaſe more and more with love to each other; and this certainly will deſtroy the deſign of the great Enemy of our Souls Salvation; whoſe deſign hath been chiefly to cauſe Diſſentions amongſt us: Oh that our moderation might be known to all men, that Chriſtian Fellowſhip may be renewed, and our converſe with one another more Heavenly, that vain Diſputations may be prevented; Oh let us rather declare to each other what the Lord hath done for our Souls; how he hath filled us with ſpiritual joyes. How! ſweet are the ſtreams of Divine love: How! exceedingly pleaſant is the Sunſhine of his countenance, how are all the faculties of our Souls raviſhed with his Beauty, Oh then may not we declare theſe things to worldly men that their affections may be more Heaven-ward. Dear Friends, theſe are not heartays cull'd out of Books of mens inventions, but they are the precious fruits of Gods holy Spirit; or as Paul ſaid, the taſting of the Heavenly Gift, which is a living power from

Eph. 2. 3.

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whence all our Spiritual comforts ariſe; the knowledge whereof is one of the chiefeſt principles which conſtitutes a true Chriſtian.

Friendly Reader, theſe are the rich poſſeſſions of a Chriſtian, this indeed is the very ſubſtance of Religion; therefore I ſay, that man that enjoyes the ſubſtance may be a Chriſtian without the form, but no man with the form can be a Chriſtian without the ſubſtance.

Moderate Reader, notwithſtanding I have contemned the formes of Religion, I do not condemn all perſons profeſſing any of the ſeveral forms; for there are ſome who have much of Gods power accompanying them in their external performances, but no longer then the power of the mind and all the faculties of the Soul are joyned with them; my Opinion is of that latitude which extends to all who deſire to have a ſaving knowledge of Jeſus Chriſt; notwithſtanding I cannot but reprove thoſe who content themſelves with a bare Hiſtorical faith, and indeed 'tis to be feared that there are too too many have no other evidence for their Chriſtianity, then a verball repetition of their Creed, commonly called a confeſſion of Faith; how far is this from that which purifies the heart, and obtains ſuch victory over ſin, even to the removing of Mountains of corruptions; let any ſober Chriſtian judge: but Chriſts own Teſtimony ſufficeth; for he ſaith, he that believeth in him, out of his belly ſhall flow Rivers of living waters; therefore it manifeſtly appears, that, that faith which produceth not theſe effects, is not the true faith.

A few words to the poor in ſpirit, who have been wearyed in Travelling on the barren Mountains, and do now earneſtly deſire to know the true way.

It being my own condition in times paſt, I cannot but ſympathize with thee who ever thou art that haſt been wandering in by paths, whilſt we pretend to know the true way; therefore it manifeſtly appears that we wanted a true acquaintance with, and a ſpiritual knowledge of Chriſt, who declared himſelf to be the way and the life; Let us but reaſon together, Was not the knowledge we had of Chriſt

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only Notional? had we any other evidence of faith in him, but a bare aſcent to what we have heard and read concerning him? what did it all amount to? what ſatisfaction had we? only a groundleſs hope of Salvation, becauſe many others whom we ſuppoſed good Chriſtians were of the ſame faith: we had hopes to be ſaved by Chriſts merits, hope after from puniſhment; but what experience had we of the virtue of Chriſts redeeming power out of ſin here? he came not only to ſave us from the puniſhment, but dominion of ſin, and to bring in everlaſting righteouſneſs.

Now if thou art not wedded to thy former profeſſion, and haſt a true deſire after the ſaving knowledge Chriſt Jeſus the only Saviour of the world, I ſhall (according to the meaſure of knowledge given me of God,) plainly and affectionately declare what I believe to be a ſaving knowledge of him; alſo what I have experienced of the benefits flowing from him: firſt thou muſt know him to be at the door of thy heart by his inviſible and eternal Spirit, at all times according to St. *Johns* Teſtimony: Behold I ſtand at the door and knock, if any one will open to me, I will come into him and ſup with him, and he with me.

Friendly Reader, how many Days, Weeks, Months, and Years, hath our dear Saviour been knocking at the doors of our hearts, and we have paſſed it by, thinking 'twas nothing but the checks of a natural conſcience: How! often have we vexed, grieved, and pierced, his holy ſpirit, how! often have we crucified him afreſh by rejecting and deſpiſing his Heavenly counſel; how have we turned a deaf ear to all his reproofs; and all was becauſe we had not a true ſence of his being ſo nigh to us, but were a ſeeking him where he was not to be found. *Reve.* 3. 20.

Secondly, thou muſt know him to be thy Teacher, and reprover: 'tis his ſpirit and not a natural conſcience that checks thee for every evil thought, word, and deed; how often haſt thou been made to cry, Lord forgive me, when no perſon in the world could accuſe thee; he it is that inſtructs in all things that pertain to thy everlaſting welfare, for he is always wooing and beſeeching thee to turn from the

Job. 12. 1. the evil of thy ways, and if thou wilt but hearken to his instruction, thou shalt receive power to overcome all the Enemies temptations, for the wholy Scriptures of Truth testifie, that to as many as receive him he gives power to become the Sons of God.

Thirdly, thou must know that he alone works in thee all good acts which thou performest, so thou art but the instrument, and he the workman; therefore all the honour of every good work is due to him, who worketh in us both to will, and to do all things that are pleasing to his Heavenly Father; all therefore that he requires of thee, is to be on a continual watch, so that thou mayst know when thou art reproved; for I testifie in Gods fear so long as thou art on thy spiritual watch thou shalt not think an evil thought, but thou shalt be sensible of his reproof. By this means friendly Reader thou wilt come to be more and more, inwardly acquainted with him whom thou didst formerly know only by hearsay, then wilt thou cry out with *Job*, I have heard of thee before with the hearing of my ear, but now hath mine eyes seen thee; and the more thou comest acquainted with him, thou shalt experience the virtue of Christs purifying power, whereby thou shalt be more and more cleansed from all thy dross and corruption, and those in whom he works righteousness he will continually justifie, for the blood of Jesus Christ will cleanse us from all sin: so that we may be made fit Heirs of that Kingdom, prepared for those that are true believers; now dear friend thou wilt not be in want of outward representation to bring thee in remembrance of Christ Jesus, for the true real spiritual enjoyment of the substance will cause all shadows to vanish, and beggerly Elements to melt away, for it is impossible (so long as thou art on thy spiritual watch) to be unmindful of him; otherwise thou mayst take thy lot with the unwatchful Centinel, who (though *well armed*) is surprised with the Enemy, and taken Captive; this is the condition of many whom I believe to be true Christians, for their being overcome by the enemy, is not because they were false and hypocritical in what they professed, but because they were sometimes off their watch, for

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Chriſts Diſciples were not all Hypocrites, becauſe they ſlept when their Lord and Maſter commanded them to watch; yee I ſayt, hat unwatchfulneſs is reprovable in any, being a great duty exhorted to by Jeſus Chriſt; for he ſaid, what I ſay unto you, I ſay unto all, watch; and this comprehends all the *directions* which are conduceably to a holy life. Now my dear friend, I have in ſhort declared unto thee what my opinion is, concerning a ſaving knowledge of Jeſus Chriſt; it is not my deſire that thou ſhouldeſt vow Allegiance to my Dictates, or pin thy faith upon my ſleeve, as I doubt wehave both, too much formerly upon others; but my heart earns towards thee, that thou mayſt be perſwaded to hearken to the teachings of Chriſts ſpirit alone; and then thou wilt not need any of mans teaching; for the Scriptures of Truth teſtifie that no man knoweth the things of God ſave the ſpirit of God, which ſpirit is ready and willing to inſtruct thee in all things that are neceſſary for thee to know; ſo this is one great benefit thou ſhalt partake of by this inward acquaintance with Chriſt, in knowing him to be with thee at all times, and in all places; Nay, when thou art in thy bed, (if thy mind be retired) he will make thee remember what thou haſt done in the day paſt, for he ſits in thy conſcience judging all thy actions; note therefore, that conſcience is not the Judge, but the Seat wherein the Judges ſits, therefore pray miſtake not the Seat for the Judge: for I cannot but make mention of this thing, becauſe of the great miſtake that thouſands are in about this matter; for when they have been afraid to commit ſome groſs ſin, they ſay their conſcience will not ſuffer them; not conſidering who it is that is in their conſciences reſtraining them from ſinning, ſo Chriſt hath been robbed of his honour, and many hundreds have been in want of his Divine power, becauſe they have not known him ſo near them. Friendly Reader, let me intreat thee, when thou art in a ſerious frame of ſpirit, examine thy own heart, and I doubt not but thou wilt find ſome ſenſe of theſe things in thy own particular, and it ſhall be the deſire of my Soul, that the Lord may increaſe in thee more and more a lively powerfull ſence of his Truths, that it may be to his glory, and

the everlasting welfare of thy poor immortal Soul: and for thy farther satisfaction, search the holy Scriptures, for I desire not to write any thing but what they testifie, and wait on the Lord alone for Direction and Counsel; therefore consult not with flesh and bloud, and thou shalt receive an inward sence of that which thou desirest to know; for the seeking that of mans wisdom which alone belongs to the Revelation of Gods spirit, hath been the only cause that many have been always a learning, and yet never come to the knowledge of the Truth; friendly Reader, I doubt not if thou art one who desires to be acquainted with the holy dictates of Christs spirit, but that thou wilt have a clear understanding of the vast difference between thy seeking knowledge from the precepts of men, and the Revelations of Gods spirit; (too too much slighted by many in our Nation) therefore pray let us beware of doing despite to the spirit of Grace? and resisting the Holy Ghost in working on our corrupt wills and affections, in order both to our conviction and conversion; for though there is no power in our natural Wills to act that which is good, yet there is an ability to refuse resisting of that which hath power to work; otherwise how could it be said in Scripture, that men grieve and quench the holy spirit of God, and resist the Holy Ghost, and turn from the grace of God to wantonness, which hath provoked the Lord to declare by his holy Prophets, that his spirit should not always strive with man; which makes me to conclude that there is a Passive, (though not an active) power in mans will; for certainly the Lord would not so much complain on the Children of men for rebelling against his good spirit, if they were not destitute of all power in yielding obedience to its holy operation; how did our dear and ever blessed Saviour Jesus Christ lament the sad state and condition of the City of *Jerusalem*, when he said, *How would I have gathered you as a Hen gathereth her Chickens, under her wings, but you would not?* which to me is a plain demonstration that there was a possibility of their receiving, as well as rejecting the tender offers of Christs love, and doubtless he would not have intreated them, were they

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wholly incapable of receiving his kind intreaties. Oh therefore Dear friends, our destruction is of our selves, for the Lord said by his Holy Prophet in the days of old, why will you dye O House of *Israel*? clearly shewing forth that we our selves are the cause of our own destruction; Oh let us consider, what could he have done more for us then he hath done, he hath written his holy Laws in our hearts, which are holy Rules for us to walk by; he hath sent his only begotten Son to be our Mediator and Redeemer, that we may be saved from our sins here, and the punishment due to them hereafter; he it is who is the Captain of our Salvation: but if we will not be his faithful Souldiers, we cannot expect his protection. Oh how great hath his long-suffering been to us-ward, not willing that any should perish, but that all should come to repentance, and to the knowledge of his blessed Truths. Certainly had not our God been a God full of compassion, slow of anger, and of great kindness, who retaineth not his anger for ever, but in wrath remembreth his mercy, because his compassions fail not; we might have long since been destroyed, and been now roaring in endless wo and misery; but blessed and for ever blessed be the name of our God whose mercy endureth for ever, that he hath been pleased to continue unto us a day of visitation; whereby we have been made to cry out, what have I done, Lord, what have I done? How have I rejected the tender visitation of thy love? how have I extinguished the Divine motions of thy holy Spirit? how have I sinned against thy loving kindness which is better then life? and abused all thy mercies? Oh therefore let us beware of letting slip the day of our visitation, being there is an Eternity of felicity depends on our improving so gracious an oppertunity: but such are the base inclinations of *our* corrupt natures, that we use all our dilligence, and watchfulness, rather to enjoy momentary pleasure, then to make sure our Calling and Election; how little do the generality of men regard that which is the most noble part of men, how earnestly do they pursue their sensual delights, which have anxiety always for a companion. Oh that they would be perswaded and entreated to set a part

ſome time for a ſerious contemplation on Eternity, whereby they may be truly ſenſible of the ſad and dangerous ſtate that hitherto they have lived in; Oh that they would beware of being rocked aſleep in the Devils Cradle of carnal ſecurity, which is a great cauſe that ſo many have diſ-regarded the knockings of Chriſts ſpirit at the door of their hearts; and if at any time they are made ſenſible of ſome groſs evil which they have acted, immediately they endeavour to ſtop the mouth of conſcience, either by hearkning to the Devils Lullabies, (*viz.*) *Libidian* Songs, or playing with his Rattles, otherwiſe ride abroad in his Chariots of ſenſual pleaſures, in which they are frequently carried to the Gates of death; ſo the deſtruction of body and ſoul is the ſad conſequence which certainly attends thoſe who are (as it were ſwallowed up of worldly pleaſures.

But oh man who ever thou art that haſt been hitherto led away by the Enemy of thy immortal ſoul, who would willingly make thee his aſſociate in eternal miſery, be perſwaded and intreated to take eſpecial notice of theſe following words: firſt let not the Devil tempt thee to imagine, that 'tis too late to turn from the evil of thy ways, becauſe perhaps thou haſt been an old ſinner. Secondly, let not the propenſity of thy corrupt will and affections, to folly and vanity induce thee to think the time too ſoon. Thirdly, let not the multiplicity of thy ſins which thou haſt not in times paſt repented of affright thee; for be aſſured at whatſoever time thou hearken'ſt to the ſtill voice of Chriſts ſpirit in thy conſcience, which ſecretly rebukes thee, and tells thee all things that ever thou didſt, thou ſhalt find thy heart ſorrowful for ſin, and as thou keepeſt on thy watch, thou ſhalt be brought more and more into a tender frame of ſpirit, and thou ſhalt be enabled to turn from thy ſin, perfectly, abhorring thoſe things which formerly thou didſt ſo much delight in, and thou ſhalt aſſuredly receive pardon for all thy ſins paſt be they never ſo many and great, according to the words of Chriſt Jeſus, *Verily, verily I ſay unto you, He that heareth my word, and believeth in him that ſent me, hath everlaſting life, and ſhall not come into condemnation*; for thoſe ſins which Chriſt pardons

John 5. 24.

pardons in this life ſhall never be charged to thy account any more, according to the words the Lord ſpoke to the Prophet *Ezekiell*: *But if the wicked will turn from all the ſins he hath committed, and keep all my Statutes, and do that which is lawfull and right, he ſhall ſurely live, he ſhall not dye. All his tranſgreſſions which he hath committed, they ſhall not be mentioned unto him.* Now therefore thou mayſt ſee what great encouragemet all perſons have to turn from their ſins; Oh that theſe things were more ſeriouſly conſider'd by all that profeſs Chriſtianity, they would certainly be more diligent in improving thoſe golden opportunities, which the Lord through his infinite love and mercy hath allowed them. *Ezekiel* 18.21.

Friendly Reader, for thy farther encouragement, if thou wilt but take a walk with me in the withdrawing Room of holy Meditation, thou ſhalt have a Soul-raviſhing proſpect into the Garden of Heavenly joy, where thou ſhalt behold the ſtreames of Grace flowing from the fountain of Divine love; and thou ſhalt drink freely out of the ſprings of life, which alone can ſatisfie the appetite of a thirſty Soul; therefore be entreated and perſwaded no longer to continue pleaſing thy ſelf in the dead Pictures of Religion, which hath made thee ignorant of thoſe ſpiritual enjoyments, which alone belongs to the life and power of Chriſtianity, and for which reaſon many may be ignorant of what I now write; therefore thoſe that would be of the true Religion, muſt ſtand no longer on the barren Mountains of profeſſion, but rather hearken to the voice of the ſpiritual Shepherd, who will certainly lead them into the pleaſant fields amongſt the green Paſtures, wherein grows the flowers of Heavenly joy, and through which runs the pleaſant Rivers of conſolation, ſo that thou mayſt with joy draw water out of the well of Salvation, whereby thy ſoul ſhall be compleatly refreſhed, then ſhall all her faculties (which have long languiſhed for want of true ſubſtance) be revived; then ſhall ſhe be fully ſenſible of the difference between her true teacher and leader, and the falſe guides, who had carryed her into the wilderneſs, where ſhe had been a long time afflicted with trouble and ſorrow; then will her bowels be filled with pity and compaſſion,

passion on all those who did formerly accompany her in her distressed condition, and will be grieved that any should be so deceived as not to be perswaded to hearken to the same spiritual voice, whereby they may partake of the same substantial food; but rather choose to feed on the husk of Religion, then to partake with her of those glorious refreshments, which causeth her to be always praising and magnifying the name of the Eternal God, at whose right hand are pleasure for ever more.

A few words to those who are totally ignorant of spiritual things.

That there are many in the Land of my Nativity who are totally ignorant of spiritual things, I may boldly affirm; but that 'tis in the power of any mortal man to give them a spiritual discerning I utterly deny; Notwithstanding it seems to me very expedient to remove all obstacles out of the way of the ignorant, least their miss-apprehension of words cause a dis-satisfaction to the matter, which otherwise being accompained with a Divine power, might prove beneficial to them; therefore according as the Lord enables me, I shall endeavour to answer with all plainness those objections which are of most weight.

Obj. 1st. First, therefore it may be required, how I understand Christ to be in all men.

Sol. I answer that according to the common acknowledgement of all Christians, as he is God, his Spirit is Omnipresent, for the Heavens and Earth cannot contain him, and if his ubiquity fills the Heavens and all Created beings, then man being a Creature must in some measure receive of his fulness; but more particularly, as he is the Son of God the only Saviour of the World, he is in all men, though at the same time the fulness of the Godhead is in the Heaven of Heavens at the right hand of his Father, for he doth communicate a measure of his spirit unto all every individual person in order to their instruction or reproof: *Joh.* 16. 7, 8. *Nevertheless I tell you, it is expedient for you that I go away; for if I go not away, the comforter will not come: but if I depart I will send him unto you, and when he is come, he will remove the World of sin,*

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of righteousness, and of judgement. John [illegible]. *But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach all things, and bring all things to your remembrance, whatsoever I have said*; therefore 'tis evident, that Christ is by his Spirit in every man, reproving and instructing them, and bringing all things that he hath formerly said to their and our remembrance. But for a further demonstration I shall use this one comparison, As the natural Son is in the firmament doth communicate its light to several parts of the world, at one and the same time, though thousands of miles asunder, and yet the body or whole proportion remains entire in the firmament without any diminution; so doth the glorious Son of righteousness, though sitting in his Kingly Throne, communicates a measure of his own spirit to every man to profit with all; which spirit is oftentimes in Scripture called the Light of Christ Jesus, *which enlighteneth every man that cometh into the world*, John 1. 4. sometimes the Grace of God which teacheth us to deny ungodliness and worldly Lusts, and to walk soberly and godly in this present world; this is that which hath been often in the mouths of many, though they did not ('tis to be feared) know what it was; therefore whoever thou art that hast been in ignorance; be it known to thee, that the Grace of God which thou hast had many times in thy mouth, is Christs own spirit, which spirit hath many times restrained thee from committing wickedness, for without, thou couldest not so much as think a good thought, much less do a good action; for as Christ tasted death for every man, he hath given this Heavenly gift to every man, that they may be in a possibility of Salvation; so that we are not condemned for want of grace; but because we do not improve his gift of Grace, for he commands us to nothing but what his Grace or Spirit will enable us to perform, if we will but watch when it reproves or instructs us.

Some will query thus, how I shall know that I have this good Spirit, why may not persons be deceived and be led by the evil Spirit, whilst they imagine they are under the guidance of the good one. *Obj. 2d.*

If

Sol. If thou wilt [illegible] into a serious examination of thy self, [illegible] call to mind some certain times, when thou hast been under some great temptation to commit some wicked action; at which time thou hast had a sense of somewhat in thy mind that caused a great unwillingness in thee to proceed, and perhaps giving way to the temptation, thou wert overcome; after which thou hast had some terrour in thy self; now therefore observe that which caused that unwillingness to commit the sin, was Gods spirit, and that which inclined thee to the sin was the Devils spirit; so the Tree is known by the fruit; therefore be satisfied at whatsoever time thou dost find thy self under temptation, the Spirit of Christ Jesus will be always resisting, if thou wilt yield obedience to it, thou shalt find power arising in thee to overcome, the tempter and temptation; by this means thou wilt come to be Spiritually acquainted with Christ, and partake of his benefits, so that he will be precious to thee; for thou wilt be more in love with him then possibly thou couldest formerly, and thou wilt certainly know the difference between his spirit and the evil ones; because the one enclines thy heart at all times to good, and resists evil: and the other always enclines to evil and resists good; so thou needst not fear being decieved if thou art watchful over thy own heart. Friendly Reader, these things I write to thee out of pure affection, and tender regard I have to Gods Glory, and the everlasting welfare of thy poor immortal Soul; and that thou mayest know the difference between profession and possession; for there are many that profess the name of Christ who are altogether ignorant of him; for though Christ is by his spirit in every man, yet every man is not in Christ; that is, every one hath not taken his good spirit for their Guide and Teacher, but have continued rebelling against it, in so much that they have provoked him to take his good spirit from them, and then, not till then, they may be accounted reprobates; for the Lord of life is so merciful that he [illegible] who have abused his long-suffering and [illegible] it behoves every one to beware sinning out the day of Gods [illegible] in which the [illegible] offers of his love and mercy ere [illegible] them.

FINIS.

327[illegible]